

# THE LATTER-DAY SAINTS' MILLENNIAL STAR

ESTABLISHED IN 1840

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*“Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord. And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted at his coming.”* DOCTRINE AND COVENANTS, SECTION 2.

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## REDEMPTION FOR THE DEAD

ELDER ERASTUS SNOW\*

OUR MINDS are beginning to comprehend the object and purpose of the temples of our God. We realize that they are places where the Lord bestows the keys of life and salvation pertaining to the everlasting Priesthood, and opens the door of redemption and salvation unto our dead. . . .

Having these keys committed to us, we proceed to establish Zion; to build up her stakes; to build her temples; to gather together those who purify themselves before the Lord, and qualify and fit themselves to become saviours upon Mount Zion, by entering into holy places and officiating for themselves and their dead, thus laying the foundation for the redemption of the dead in being baptized for them, in being blessed and endowed for them, in receiving the keys and the key-words for them—that in the day when the Elders who have passed behind the veil shall preach to those beyond the Gospel of glad tidings of great joy, lo and behold! they will receive it and will be put in possession of those keys, endowments and blessings, whereby they may be freed from their prison houses, and be raised from the dead, and stand upon their feet an exceeding great army, and be restored to the blessings which God promised to Abraham, Isaac and Jacob, and their seed after them.

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\*Born November 9th, 1818; died May 27th, 1888; member of the Council of the Twelve from February 12th, 1849, to his death in 1888.

Now, this is the work before us, and I want to ask my brethren, and Elders of Israel, how long shall we be in accomplishing this work? It is sufficient for us to know that the time has come for the work to be done—that the Lord has turned the key and opened the door; that it is an effectual door which no man can shut—the door of life and salvation. Hence it is our duty to step forward and magnify the calling wherunto God has called us.

The preaching of the Gospel to the outside world is a small part of the work. It is but the ABC of the lesson to be learned and the work to be accomplished. How long shall we be in accomplishing this work? As long as there is one soul of all the sons and daughters of Adam that have been born on this earth, that has not had an opportunity of receiving and obeying the Gospel; as long as there is one soul that is in a condition to be saved and that can be reached by this plan of salvation—so long will the Latter-day Saints be engaged in this work. . . .

The Prophet Joseph Smith lived long enough to endow his brethren with full authority to carry on the work that he had begun on the earth. He took his departure behind the veil. He entered upon another short mission. . . . Where? Why, unto his brethren of the house of Israel, and as many of the Gentiles as will receive his testimony, behind the veil. The mission of our Lord and Saviour Jesus Christ, between His death and resurrection, was a similar mission, but a very short one. It lasted only three days. While His Body lay in the tomb, His Spirit visited the spirits in prison, turned the key and opened door of their prison house, and offered unto them the Gospel of salvation. How many of them were prepared to avail themselves of it at that time? Comparatively few. But He opened the door and offered the message of life and salvation; and having done this, His fellow labourers—the Seventies, Elders and others whom He ordained to the ministry—as fast as they finished their ministry in the flesh—continued their work among the spirits in prison. So is the Prophet Joseph Smith officiating and ministering to those spirits, and so are all his brethren who have gone in his wake—who have followed, as it were, in his track. . . .

All these and many more are labouring in the spirit world preparing the spirits thereof to receive the benefits and blessings which are now about to be offered to them in the temples of God. In other words, “a ticket of leave” is about to be sent to them to the effect that their friends on the earth have officiated in their behalf, have complied with the ordinances which are appointed for their redemption, which will enable them to advance into a higher sphere, to walk upon a higher plane, to enter a higher class where they can be further instructed and prepared for a glorious resurrection. And as fast as this work is accomplished—and it is nigh at hand, it is even now at our doors—there will be another

step made in advance; there will be another mission undertaken. . . .

The Lord Jesus, who was the Firstfruits of the dead, the Firstfruits of them that sleep, and who holds the keys of the resurrection, will bring to pass the resurrection of the Prophet Joseph and his brethren, and will set them to work in bringing about the resurrection of their brethren as He has set them to work in all the other branches of the labour from the beginning. And the Lord Jesus will appear unto His servants in His temples, in holy places, to counsel, to instruct and to direct. He will appear in the glory of His Father, in His own resurrected body, among those who can endure His presence and glory. And all this I expect long before He will waste away and destroy the wicked from off the face of the earth. . . .

There is a day appointed for the resurrection of the righteous. And it is sealed upon the heads of many that if they are faithful and true, they shall come forth "in the morning of the first resurrection;" but the morning lasts from the first hour of the day until mid-day, and the day lasts till night; and the rest of the dead—those who are not prepared or counted worthy to have part in the first resurrection—shall not live again until the thousand years are ended. In other words, the first resurrection will have been ended, and another period appointed for the resurrection of the rest of the dead.

This "morning of the first resurrection" is nigh at hand, and blessed are those who, through their faithfulness, shall be counted worthy to have part in it; for they shall be crowned kings and Priests with God and the Lamb—they shall reign with Christ and in the midst of His people, and carry on the work of the redemption and resurrection of the Saints of God. While in some parts of the world the Elders of Israel are preaching the Gospel unto the heathen nations who have not been ripened for destruction, but whose kings and mighty men have perished, and whose governments have been broken in pieces and wasted away, and the government of the kingdom of God has been extended over them; while this is going on in some portions of the world, in other places, even in Zion and in her stakes, and in Jerusalem, the children of God will be engaged in the redemption of their dead in the temples of our God, and in the resurrection of those that are counted worthy of so great a salvation.

Then we need not put off the day of the Lord so far from us. Rather let us prepare ourselves for it; for lo! and behold! He cometh quickly, and blessed are they who are prepared to receive Him; for they shall enter into His rest and be crowned with glory, and shall labour with Him and with the Prophet Joseph and his brethren in bringing to pass this great salvation and redemption of our God.—From a discourse delivered in the Tabernacle, Logan, Utah, U.S.A., on Saturday, February 2nd, 1884.

## A EUROPEAN PROGRAM FOR GENEALOGICAL STUDY, RESEARCH AND EXCHANGE

THE SPIRIT of Elijah is moving upon the Latter-day Saints who live in Europe. An eager desire is expressed for opportunity to take part in the work for the salvation of the dead. There are no temples at present in Europe, in which the Saints may perform the actual ordinances of the Gospel. Therefore, the main activity in these lands must be the gathering of genealogy, the first necessity for temple work, and the securing of people in temple districts to perform temple ordinances for the dead. By such labours the European Saints may help themselves and the whole Church.

These important matters were discussed at the recent conference of European Mission Presidents, and a procedure adopted—already approved by the Genealogical Society of Utah—which will be of untold spiritual benefit, if carried into execution. The detailed plan will be published by each mission president. Its general outline is as follows:

*Genealogical Classes.* A genealogical class will be formed in each branch if possible. The membership need not be large. A small group often does as good work as a larger one, but all who are interested should be invited to join. The class should have a chairman, a competent secretary and the other usual officers. It should meet at least once a month, preferably on Sundays, before or after one of the regular meetings.

*Study Courses.* Two activities should occupy the genealogical classes: Study and research. The class should follow a prepared course of study. The pamphlet entitled *Lessons on Salvation for the Dead, Genealogy and Temple Work*, is recommended for the beginning. When this has been finished a more ambitious course, such as that contained in the book, *Seeking After Our Dead*, could be undertaken. The mission presidents from time to time will issue suitable suggestions for study courses.

*Research and Research Exchange.* The research activity which is the practical application of the lesson material, will help give fresh and continued interest to the class.

Every class member should search out his or her own genealogy, going just as far into the past as is possible.

However, many members live at considerable distances from the abodes of their ancestors, and cannot, as a rule, afford the time and money necessary to travel to these places, in search of genealogical information, nor can they afford to employ professional genealogists to help them. To meet this situation, it is proposed that the various branches exchange genealogical research. For example, a member in Liverpool may need some work done in Glasgow, and a member in Glasgow may need some work done in Liverpool. The two may then profitably exchange

their labours. Such exchanges should be registered by the class secretary. The mission genealogical agent will help effect such exchanges throughout the whole mission.

Those who have completed their own genealogies or who can not secure the necessary clues for a beginning, should undertake work for some brother or sister in need of help. The blessings that accompany this work will then be obtained.

It should be remembered that copies of genealogical information obtained should be sent to the Genealogical Society of Utah, 47 East South Temple Street, Salt Lake City, Utah, where it will be filed, indexed and kept ready for use. The work should be wholly voluntary. No money should be passed for such exchange work, though the employment of professional genealogists is perfectly proper.

*Research and Temple Work Exchanges.* It is further proposed that Latter-day Saints of European descent, living in temple districts, may be willing to do work in the temples for the dead of those who live in Europe, in exchange for genealogical help. Such valuable mutual assistance could be arranged with profit through the mission genealogical agent. A definite basis for exchange will probably be suggested, as, for example, three new names in a given family line or four hours of actual research work done by someone in Europe would pay for the endowment of one person in one of the temples.

*The Mission Genealogical Agent.* Each mission will maintain a mission genealogical agent who will assist the genealogical classes in their study and research and exchange activities. If the work grows, it is very probable that agents for groups of districts may be appointed.

It is hoped that this work may be brought under way as soon as possible. It will bring many blessings to those who undertake it, especially a feeling of joy and contentment, and will contribute directly to the consummation of the work that the Lord requires of His Church.—W.

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## SELF-HELP IN GATHERING GENEALOGY

ELDER ARCHIBALD F. BENNETT

SECRETARY OF THE GENEALOGICAL SOCIETY OF UTAH

WOULD YOU have a leading part in "the greatest work ever performed by man upon the earth?" Would you engage in the labour of most worth to you—the saving of souls? Would you earn for yourself the high title of a "saviour on Mount Zion?"

When you were baptized into the Church your loved ones and kindred for many generations rejoiced over your action. Thereby you opened a door of opportunity for their release and advancement. Their exaltation awaits the performance of ordi-

nances in their behalf in the temple. These you can have done if you first secure and properly prepare a record of your dead.

Such a family record is not difficult to compile. All names are arranged in their family groups. Record books for recording these groups may be obtained through your mission headquarters. Enter your own immediate family group first in this order: Father, mother and children, in order of birth. For each name you give date and place of birth in full, date of marriage and date of death. Begin next with the family groups of your children who have married. Continue until you have a record of the family groups of all your descendants.

Next trace your ancestors. A simple method is to first fill in a pedigree chart, beginning with your own name, then the names of your parents, then of your four grandparents, your eight great-grandparents, etc., as far as you can carry your lines back.

Now gather the names of the children of each progenitor whose name appears on the pedigree chart. Children should be placed in their family group and so recorded in your record. The order recommended is to enter your father's family first, then his father's family, and on back along the line of paternal ancestors. Afterwards enter your mother's paternal line, your grandmother's line of fathers, and so on.

From your mission headquarters obtain temple sheets. On a baptism sheet transcribe the names of male relatives whose temple work may be done. On another sheet enter the female names. Obey strictly the instructions printed on the sheet. Send the complete sheet to your Mission President who will forward them to a temple.

If you have difficulty in tracing your pedigree, the following rule may assist. Always look for the parents of your earliest known ancestor in the parish where he was born. A birth or christening record usually gives the names of the child's parents. If the birthplace is unknown, then your first efforts should be to locate it. When the parents' names are found, look for their marriage, then for the births or christenings of their other children. If some names have been omitted from the parish register, they may be found mentioned in the will of the father or mother on file in the nearest probate registry.

There are numerous other sources of information. Older relatives may give you many facts. Letters contain valuable clues and fragmentary facts. Recorded in the family Bible may be several generations of your progenitors and their families. Libraries sometimes yield whole printed pedigrees or histories of your very own family.

Above all, approach your task prayerfully. The Lord has prepared from the beginning for the accomplishment of all His purposes. The linking together of all past generations must and will be done by this people. Our prophets have promised that if we do all in our power, success will crown our efforts.

## THE PLACE OF GENEALOGY

AND NOW, what has all this to do with genealogy? . . . This welding together, link upon link, of the families of the earth can be done only by obtaining the names of the individuals composing these families, with certain facts regarding them, by which they can be identified—dates of birth and of death, where they lived, and to whom they were related. With these facts secured, proper records can be made, and the binding together can be accomplished, the work being done in the temples of the Lord, the living for themselves as well as for the dead.

This work belongs to the Latter-day Saints. It is a part of the restored Gospel which we have accepted. The finding of these names, with the proper data accompanying, is the work of the genealogist. . . . Every Latter-day Saint ought to be a practical genealogist.—From the *Handbook of Genealogy and Temple Work*, page 36.

## THERE IS NO DEATH

OCTAVE F. URSENBACH

THE GREAT STONE cut from mountains without hands  
 Rolls on—the work majestic still expands ;  
 Great annals of forefathers now come forth  
 Of countless dead who once lived on the earth.  
 Lo temples once more lift their sacred spires ;  
 The love of God's great work true men inspires,  
 While saviours by the thousands, mercy shed ;  
 Baptized are they for millions of their dead.  
 Redemption, lo they compass infinite,  
 Whose justice, judgment, mercy all unite,  
 To save all men of high or low degree,  
 In some marked glory of eternity ;  
 E'en Christian, pagan, heathen, all mankind,  
 As water seeks its level, theirs shall find ;  
 Flood streams of truth revealed from heaven's goal,  
 Describe the place of each redeemed soul.  
 Redemption, God's new word to prophets given,  
 Reveals the lot of all the souls in heaven.  
 Great men that climb the highways now in place ;  
 The low that grope the byway are embraced.  
 There is no death, all life shall Christ redeem  
 As outlined in the great eternal scheme.

—From the poem "Redemption"

THURSDAY, SEPTEMBER 19, 1929

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EDITORIAL

SALVATION FOR THE DEAD

HE DIED unconverted and unbaptized! What will be his eternal destiny? The answers throughout the Christian centuries, from Origen to Farrar, have been theological battle-cries, and have ranged from a sickly promise of salvation for all, irrespective of deeds, to an icy threat of eternal damnation for unbaptized infants. The thick pall of apostasy from sound knowledge has obscured the simplest and most logical of Gospel principles.

Free agency—the untrammelled will, the right to choose and act for oneself, to obey or disobey law—is a fundamental, unalterable, everlasting quality of man. Divinity stands aside for it. By its exercise, man progresses gloriously or retrogrades dishonourably. Before the earth was, preexistent man accepted, without compulsion, the Father's plan of salvation. On earth, man, if worthy the name, tests and tries, sifts and refines, accepts or rejects, the offerings placed before him. Throughout eternity, he will use this inherent right. Thereby, and thereby only, will he find eternal joy. Without free agency there is no manhood; with it, man becomes of the likeness of God.

Therefore, the person who is unrepentant on earth may repent in the hereafter; he who disobeys law on earth may turn to obedience in eternity. That is the basic thought in the doctrine of salvation for the dead.

The plan of salvation, born of divine wisdom and love, is for the whole human family. It is within the power of man to live it in full, and obedience to it yields relatively huge results. The purpose of the Plan is to save, not to destroy; to bring every soul into the presence of the Lord and to place everyone on the highroad of eternal progression. The concern of our Father in heaven, who forever strives with the repenting spirit of man, is "to bring to pass the immortality and eternal life of man." The Plan will not be fully consummated until all who will, have obeyed it.

Therefore, our loving Father, and all His righteous servants, will continue throughout eternity to labour with man, the intelligent free agent, to establish him in obedient harmony with the laws of eternal life. Death does not deprive man of divine love. That is the second governing thought of the doctrine of salvation for the dead.

Earth life, with its divinely instituted ordinances, is a part of



the plan of salvation. The span of life in the flesh may be short, but it counts immensely in man's eternal journey. Obedience to earthly requirements is as essential as compliance with spiritual laws. The material and spiritual, the earthly and heavenly, are necessary, interwoven parts of the structure of eternal life. One can not by death escape obedience to the indispensable earth requirements for eternal progress. The laws of the Plan are everywhere and forever about us.

Therefore, the ordinances distinctly of earth, such as water baptism, representing eternal spiritual realities, must be received by every soul desirous of eternal advancement. Those who have died without complying with the ordinances of earth must receive them through living proxies; and they become valid and operative when accepted by those in the spirit world. So runs the third thought in the doctrine of salvation for the dead.

These three principles form the groundwork of hope for those who have left earth without fulfilling the law: The spirit of man retains, everlastingly, the power of repentance; the door into the Kingdom of Heaven is always open to the repentant spirit; and the holy ordinances left undone on earth may be performed for the dead by living proxies.

This places a tremendous responsibility upon living humanity. Since perfect joy will come only when every possible soul has accepted the Gospel Plan, and, since the power to obey the Plan is never-ending, the required ordinance work must be done for all who have died in unbelief. This duty is placed upon the Church by divine mandate.

Therefore, the Church eagerly collects information concerning the dead, builds temples, and labours by day and night in co-operation with the work of conversion going on in the spirit world. And, gladness fills the hearts of those who engage in this sacred and soul-satisfying labour.

The living may in this manner enable the dead to gain every blessing intended for the faithful. But, every soul must pay the debt incurred by his acts. Those who on this earth hear and accept the truth will advance beyond those who refuse to do so here and then borrow time of eternity in which to decide. And, perhaps, there is no keener regret than that which comes from the feeling that by sinful acts less than was possible has been achieved. On the other hand, those who did not hear the Gospel in the flesh, but would have accepted it, and who accept it in the spirit world, will suffer neither loss nor retardation.

The scales of divine justice are marvelously well balanced.—W.

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“ELSE what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?”—1 CORINTHIANS 15: 29.

## THE SPIRIT OF GENEALOGY

SUSA YOUNG GATES

SINCE the dawn of life upon this planet men have sought to perpetuate their names and memories in crude stone inscriptions, on engraved metals and on parchment pages. Moses devoted the 5th chapter of Genesis to the chronicle of the names and pedigrees of the earliest descendants of Adam and Eve. His precious and sacred annals teem with these necessary family trees or pedigrees. Down to our Saviour Himself these tabulated records were preserved. It was from private family tables, kept by Hebrew tribal heads, that Matthew and Luke were able to make up the genealogy of the Saviour's stepfather Joseph and His mother Mary, when Herod in his anger at his inability to prove his own Jewish lineage utterly destroyed the national archives—those archives which had long been kept in the Hall of Records, which stood on Temple Hill, close to the palace of the High Priest.

Genealogy has been termed the Science of Personal Identification.

The most interesting person on earth to me is myself. When I was born and where; who were my parents, when married and to whom—all these facts assume grave importance in my own eyes. Not in any narrow or bigoted sense is this the rule, but humanly it is so.

Equally true it is, that the most vital truths in life to each one of you who may be listening in while I am speaking, are the dates of your own birth, marriage, place of birth, when and where educated, and names of your parents; in decreasing ratio these same items and dates interest you and me concerning grandparents, great-grandparents, and on back and back in our direct lines.

Personality, the spirit, the ego, as it was called by the ancients, is a mystery beyond all mysteries. Yet each person knows he is alive, thrills at intimate talk about himself and looks out upon life from himself, viewing every act and circumstance, person or group, as such action, person or happening may affect himself.

The God of heaven revealed Himself to Moses and answered the prophet's question as to His august name and personality, with those solemn words: "I am! I am that I am!"

We are! I think it not blasphemy to use these same pregnant words in regard to myself and my being here on earth. I am, and I am here.

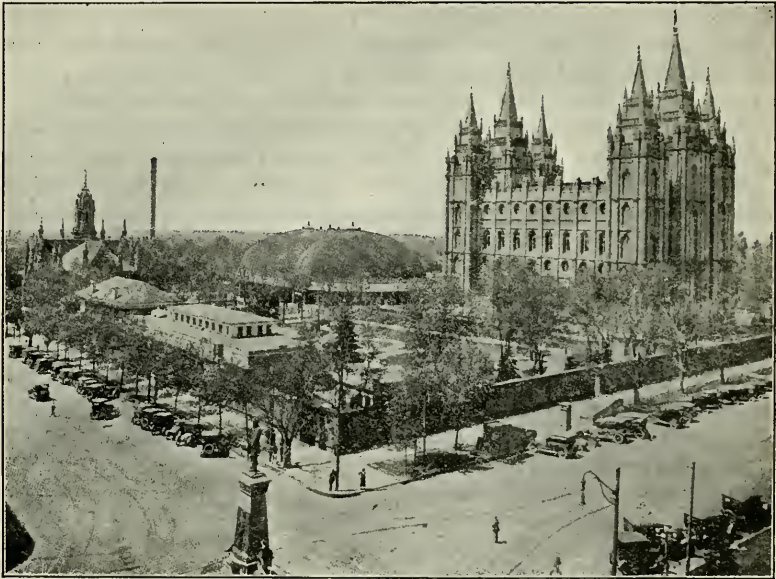
How did I get here? Who were my ancestors? If I should be absent or dead, how would my loved ones identify the person that was I, the individuality which is always myself and never is or can be any other than myself?

It is this personal preoccupation, perhaps, which has set all the

world, speaking broadly, hunting genealogy. Historical and patriotic societies multiply, pedigrees are popular and the anxious tabulators of public statistics both in Europe and America are working overtime to serve the dear public who seek genealogical information from this government office or that parish archive.— From an address delivered over Radio Station KSL, at Salt Lake City, Utah, U.S.A., on Friday, March 29th, 1929.

## CHRONOLOGY OF EVENTS CONCERNING TEMPLE WORK

1823. September 21st. The Angel Moroni promised Joseph Smith that Elijah the prophet would come, to "plant in the hearts of the children the promises made to the fathers," that "the hearts of the children" should "turn to their fathers."



The Temple and Tabernacle on the Temple Block, Salt Lake City, Utah.

1829. May 15th. The Aaronic Priesthood was given by John the Baptist to Joseph Smith and Oliver Cowdery, whereby the work of the Lord could be carried on upon the earth. In June of the same year the Melchizedek Priesthood was conferred upon the same men by Peter, James and John, Apostles of Jesus Christ.

1830. April 6th. The Church of Jesus Christ of Latter-day Saints was organized at the home of Father Peter Whitmer.

1836. March 27th. The Kirtland Temple, first House of the Lord to be erected in these latter days, was dedicated.

1836. April 3rd. Elijah appeared in the Kirtland Temple, in direct fulfilment of Malachi's and Moroni's predictions.

1840. August 10th. The first revelation on baptism for the dead was given.

1841. January 19th. The revelation concerning salvation for the dead was given.

1841. November 21st. The first baptisms for the dead to be performed in the Lord's House were performed in the basement of the Nauvoo Temple.

1842. May 4th. Endowment work was explained and inaugurated by the Prophet Joseph Smith.

1843. July 12th. The eternity of the marriage covenant (The New and Everlasting Covenant) was declared in a revelation recorded by Joseph Smith.

1846. May 1st. The Nauvoo Temple was publicly dedicated.

1855. May 5th. The Endowment House, at Salt Lake City, was dedicated.

1877. January 1st. Endowment work for the dead was commenced in the Saint George Temple.

1877. April 6th. The Saint George Temple was dedicated.

1884. May 17th. The Logan Temple was dedicated.

1888. May 21st. The Manti Temple was dedicated.

1893. April 6th. The Salt Lake Temple was dedicated at the General Conference. Its construction had taken forty years.

1894. November 13th. The Genealogical Society of Utah was organized.

1919. November 27th. The Hawaiian Temple was dedicated on Thanksgiving Day.

1923. August 26th. The Canadian Temple was dedicated.

1927. October 23rd. The Arizona Temple was dedicated.

1929. September 19th. The plan for exchanging genealogical research for temple work, between the missions and headquarters of the Church was inaugurated.

W. N. N.

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## A GENEALOGICAL SUMMARY

ELIJAH was sent because he was the last of the old prophets who held the fulness of the Melchizedek Priesthood, or the keys of the sealing power. This sealing power was necessary in order that children might be sealed to parents, and parents to each other, in order to come forth in the first resurrection, attain to exaltation, and "become perfect."

The seals of the Melchizedek Priesthood must be placed upon the house of Israel, and the righteous be sealed up against the day of destruction, before the coming of the Messiah, or the whole earth will be utterly wasted at His coming. Our duty, to

whom the sealing power has been given, is to seek out "all our progenitors" and have performed for them "all the ordinances, baptisms, confirmations, washings, anointings, and sealing powers." Otherwise neither we, nor they, can go on to perfection.

The records of many of our progenitors are ready prepared for us by men of the world, and more are now available than we are making use of. The promises were made to the fathers that we would do this work; the power has been conferred upon us to do it; countless records and genealogies of our progenitors have been preserved and prepared; and it is our privilege as children of Ephraim to aid in the mission of Elijah.

Our greatest responsibility then, as individuals, is to seek out and save our own. While the greatest responsibility of the Church as an organization, is to carry the Gospel to the nations, the paramount obligation of individual members is to complete all the saving ordinances up to and including the seals of the holy Priesthood for, first, ourselves; then for our immediate family; then for our father's family; then for the families of his fathers in the patriarchal line; then for the families of all our progenitors whose work remains unfinished. We cannot receive exaltation in the highest degree of the Celestial Kingdom while the work remains unfinished for any of our fathers. If those having the prior right, the birthright, neglect their privilege, it is our duty to go forth and do the part left undone, and complete the chain of generations to Adam.

Genealogical research after our dead provides thrills and joys in itself, but what gives it the most fascination to us, who consider it only as a handmaid to temple work, is the realization that we are thereby serving our dependent dead. No work can bring us greater development in the things of God; no other work offers the glorious reward it holds in store for the faithful. The incentives to perform this all-important labour are such as should appeal to every soul who regards his eternal welfare and progress and future perfection.

To discharge our obligation to our dead kindred we must identify them by name, date and place of life; determine their family relationships, father, mother, husband or wife, children. When these facts are known we can perform all the ordinances in their behalf, including the crowning ordinance of sealing, by the power which Elijah came to restore. Our responsibility does not countenance stopping short of that, if we ourselves would become perfect. Therefore must we earnestly seek after our dead until we have obtained full and true identification for each of them.

In seeking after our dead, therefore, we seek after them, first, by name; second, by family groups; third, by dates and places

which will further identify them. Always we are seeking for more than mere names, dates, and places—we must ascertain the complete family groups of each and all of our progenitors, and of our own descendants. In view of the patriarchal order of the Priesthood, our first interest and duty is to follow back the chain of fathers through which that Priesthood descends to us by birth-right, that it may be linked up in completeness so that we may become “legal heirs to the Priesthood.” That is, the male line of progenitors, through our fathers, is our first responsibility.

In seeking, then, we must be ever watchful for clues which will help to establish the family relationships in the records we are compiling. Though this may be a longer, harder method, requiring more faith and skill than the mere copying of unconnected names, by it we shall gradually and surely build up and reconstruct the generations of the past. “By and by,” said Brigham Young, “we shall get them perfect.”

What may be called the “genealogical movement” of modern times is of quite recent date. Born amid very humble surroundings, genealogical societies in America and England, and elsewhere, have grown and fostered the movement by providing libraries, publications, and indexes to assist the genealogist, and have performed a mighty work in collecting, preserving, and making accessible the records of the past. We, with the greatest mission and the greatest future of all before us, have only just begun to use these wonderful sources of information.

Since the records compiled by one individual are so likely to be part of the records needed by numerous other individuals, we should effectually organize our great family, for such in truth we are, to secure the best results in research. This idea has been worked out into a system whereby the records made by all may be utilized by any person, and where that person's records may in turn be utilized by all. It is the method employed in the Research Bureau of the Genealogical Society of Utah, and is now an established fact, a going concern, a standing proof of the value of cooperation in genealogy, and is already acclaimed by experts as a thing unique in the annals of research.

The act of compiling records is of such far-reaching importance that its effects, like those of temple work, extend far into the future. Every person sending in records to the temples is answerable for the truth of the records he sends, according to the knowledge obtainable by him. The keeper of records assumes a sacred trust to pass on to the future generations accounts which have been verified by him, and have received his sanction and approval.

Always write so that others can read your records.—Extracts from *Seeking After Our Dead*, published by the Genealogical Society of Utah.

## TESTIMONY CONCERNING DIVINITY OF TEMPLE WORK

"I PRAY that the Lord will inspire each and all of us to greater diligence in performing to the full extent of our ability the duties and labours that devolve upon us in doing vicarious work for our dead."

"A very wonderful declaration was made by Moroni to the Prophet Joseph Smith one hundred and five years ago:

"Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord."

"And the Priesthood with all its powers, rights and privileges, has been restored to us. Elijah has come. I will not take your time to read from the 110th section of the Doctrine and Covenants, which declares that the Saviour appeared to Joseph Smith and to Oliver Cowdery, and that Moses, and Elias and Elijah also appeared and conferred upon them all the keys of all the dispensations of the Gospel that have ever existed upon the earth.

"And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted at his coming."

"No more wonderful thing has ever been accomplished in the history of the world than the turning of the hearts of the children to their fathers. From the day this message was declared by Moroni to the Prophet Joseph, men and women all over the world have been organizing societies, hunting up their ancestors, and compiling genealogical records of their families. Millions of dollars have been expended for these purposes. I have spoken to and heard many times of men who have spent large sums of money to compile a record of their forefathers, and after it was compiled, when asked why they did it, they said: 'I do not know; I was seized with an irresistible desire to compile that record and to spend money freely to do it. Now that it is compiled I have no special use for it.' The Latter-day Saints value books of this kind beyond price or money, and when we seek earnestly, year after year, to gain knowledge regarding those of our family who have passed away without a knowledge of the Gospel, I am sure the Lord blesses us in obtaining it."—PRESIDENT HEBER J. GRANT (From *The Utah Genealogical Magazine*, January, 1929).

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## LIVERPOOL DISTRICT CONFERENCE

THE OPENING autumn conference of the British Mission was held by the Liverpool District at the Cooperative Assembly Rooms, Burnley, on Sunday, September 8th. Those in attendance were: Mission President A. William Lund, Relief Society President Josephine B. Lund; Elders Weston W. Taylor, Weston

N. Nordgren, Ralph A. Garner and Jack Cummard, from the European Mission office; President Joseph S. Savage, Elders Clarence V. Bigler, Spencer A. Harris, Roy Allen, H. Wendell Jacob, J. Alvin Richie, Edward E. Drury, Lester H. Belliston, Francis E. Stock, Horace C. Cherrington, Earl B. Cragun, L. Burdette Pngmire, William Chaston and Ralph Oborn of the Liverpool District; and the following missionaries from the Districts designated: President Iver L. Larsen and Elder Dean R. Merrill, Welsh; Elder Howard J. Williams, Leeds; Elder Marion S. Johnston, Nottingham; Elder William O. Tolman, Scottish; President Frank C. S. Derrick, Manchester.

The pageant: "The Restoration of the Priesthood," was given at the morning session. Priesthood and auxiliary meetings convened after the afternoon session. President and Sister Lund, missionaries and local workers spoke at the various meetings. All in attendance enjoyed the Spirit of the Lord. Musical selections and readings were features of the day's program.

CLARENCE V. BIGLER, District Clerk

### CHRIST TURNED THE KEY

NEW HOPE! New life! The words of Christ  
 To prisoned spirits came;  
 Redemption from the bonds of death  
 Set spirit worlds aflame!  
 Foul prison chains of unbelief  
 And erring darkness rent;  
 All terror of the grave was lost—  
 The power of Satan spent!  
 Truth's light, long absent, pierced the gloom—  
 Belief came once again;  
 Salvation grasped the faithful ones  
 And made them living men!

WESTON N. NORDGREN

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LIVERPOOL

FOR SALE IN ALL THE DISTRICTS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN